“Historical Theories on the Origin of the Gujjars”

The following historians, archaeologists, linguistics and scholars supported and endorsed the Migration Theory, rather than the Out of India Theory, which states that the Gujjars migrated from the Caucasian region and Central Asia to the lands of Hind and Sindh in ancient times:

1. **Sir George Campbell.** He was British administrator, ethnologist and writer of the Gazetteer of the Bombay Presidency. He proposed that the Gujjars were descendants of the Khazars, a nomadic people from the Caspian region. According to him, the word "Gujjar" evolved from "Khazar" through Indo-Aryan languages. He believed the Gujjars entered the Indian subcontinent during the 5th–6th century AD alongside the Huna (White Hun) invasions. His theory became one of the earliest colonial migration theories regarding Gujjar origins.

2. Sir George Abraham Grierson was an Irish linguist and civil servant in the Linguistic Survey of the British India. Sir George Grierson studied the Gojri language and classified it as a distinct Indo-Aryan dialect. He observed that Gojri was linguistically closer to Rajasthani and Gujarati than to Kashmiri or Punjabi. Based on this linguistic evidence, he argued that Gujjars likely migrated from Central Asia, settled in Rajasthan and Gujarat, and later expanded into Punjab and the Himalayan regions. His linguistic work strengthened the migration theory already suggested by Campbell.

3. Sir Alexander Cunningham was archaeologist and first Director-General of the Archaeological Survey of IndiaCoins of the Tochari, Kushāns, or Yue-ti (1889). Sir Alexander Cunningham linked the Gujjars with the Kushan (Yueh-chi/Tocharian) tribes of Central Asia. He believed the Gujjars were descendants of Indo-Scythian and Kushan groups who migrated into the Indian subcontinent during ancient times. Cunningham's archaeological and numismatic studies connected the Gujjars with broader Central Asian tribal movements.

4. **A.H. Bingley British** was military officer and ethnographic writer
Colonial ethnographic studies on tribes and castes. A.H. Bingley supported Cunningham's theory that the Gujjars were connected to Indo-Scythian and Kushan migrations. He considered them part of the major Central Asian ethnic

movements that entered India during the early medieval period.

5. V.A. Smith was British historian and Indologist. In the Early History of India, V.A. Smith argued that the Gujjars were associated with the Hephthalites (White Huns). He believed they entered India during the 5th--6th century AD and later established powerful kingdoms in northwestern India, including Gurjaratra.

6. D.B. Bhandarkar was an Indian historian and archaeologist. In his historical research articles on ancient India D.B. Bhandarkar also supported the Central Asian migration theory. He associated the Gujjars with foreign warrior tribes such as the Hunas and considered them an important ruling community in medieval northwestern India.

7. **Professor J.C. Sharma** was linguist and anthropologist. He in his book "Gujjars: A Tribal Identity", he discussed both the migration theory and indigenous theory of Gujjar origins. He emphasized the importance of the Gojri language as a marker of Gujjar identity. According to him, the preservation of Gojri across different regions reflects a long historical continuity of the community.

8. **Dr. Javaid** Rahi is an author, tribal researcher and cultural historian. In his book “The Gujjars (Vol. 1–5)”, Dr. Javaid Rahi compiled extensive research on Gujjar history, culture, language and traditions. His works summarize earlier theories regarding Central Asian migration, Gurjaratra kingdoms, and the social development of the Gujjars in Jammu, Kashmir, Rajasthan, Gujarat and Pakistan.

9. **Rana Ali Hassan Chauhan** was an Indian historian and researcher.
In his book, “Tareikh-e-Gurjar (Five Volumes):, Rana Ali Hassan Chauhan produced a detailed history of the Gujjars. His work traces Gujjar dynasties, migrations, tribal branches and political influence across South Asia. His focus was on indgineous theory instead of the migration theory and he termed the Gujjars as Hind inhabitants on the similar analogy of the Brahima, the Hindu diety.

10. Abdur Rashid Bijar Gujjar Khaghan is a retired civil servant. In his book “The Gujjar Origin”, he summarized the origin of the Gujjars through the Kartvelian Theory and the Kshatriyan Theory. Through various historical references, he presented the viewpoint that the Gujjars were Aryans and that the Aryan homeland was the Fertile Crescent region of Mesopotamia, including the Zagros and Mount Judi regions, as

well as the Highlands of Armenia. He further explained that according to Turkish alphabet translation rules introduced in 1928, the letter "c" in Göçer was replaced with the English letter "j", thus through Prakrit rules, Göçer came to be written as "Gojer" in English. Bayat and Kayi, being part of the Oghuz 24-tribe confederation, were considered sub-branches of the Göçer/Gojar lineage. Based on this analysis, he proposed Mount Judi, Zagros, Georgia and Central Asian countries as the origin of the Gujjars, from where they migrated in ancient times after the Flood of Nuh and later settled in the subcontinent. He further linked this migration with Hind and Sindh, the sons of Ham bin Nuh after whom Hindustan and Sindh were named.

Overall Historical Sequence: Early colonial scholars like Sir George Campbell connected Gujjars with the Khazars. Sir George Grierson provided linguistic evidence through the Gojri language. Sir Alexander Cunningham and A.H. Bingley linked Gujjars with Kushan and Indo-Scythian tribes. V.A. Smith and D.B. Bhandarkar associated them with White Hun migrations. Modern scholars like J.C. Sharma and Dr. Javaid Rahi studied both migration and indigenous theories. Urdu historians such as Rana Ali Hassan Chauhan expanded these discussions into detailed historical narratives of the Gujjar community. Finally Abdur Rashid Bijar Gujjar Khaghan synthesized all these theories within the framework of the Flood of Nuh and the Noahic genealogical tradition — proposing the most comprehensive origin theory connecting Gujjar identity to the ancient Fertile Crescent, Caucasus and Central Asia.

Resettlement of Hindustan and Sindh After the Flood of Nuh

Hindus call this the Flood of Manu

The following books and aurthors are cited as references in support of the historical theory that the inhabitants of Hindustan and Sindh were descendants of Hind and Sindh bin Ham bin Nuh:

1. Tarikh al-Tabari by Muhammad bin Jarir al-Tabari (d. 923 AD),
2. Tuhfat al-Kiram by Mir Ali Sher Qani Thattavi, 3. Tarikh-e-Firishta by Muhammad Qasim Firishta (d. 1620 AD), 4. Muruj al-Dhahab by Al-Masudi (d. 956 AD), 5. Tarikh Ibn Khaldun by Ibn Khaldun (d. 1406 AD),
6. Futuh al-Sindh known as Chach Nama by Qazi Ismail / Ali Kufi,
7. Qisas al-Quran by Hifz al-Rahman Seoharvi, 8. Arab wa Hind ke Talluqat by Syed Sulaiman Nadvi, 9. The Peoples of

Pakistan by Yu. V. Gankovsky, 10. Amlan Jo Ahwal by Bhurmal Meharchand Advani,
11. Gazetteer of West Pakistan: The Province of Sindh by T.H. Sorley,
12. Aina-e-Haqiqat Numa by Akbar Shah Khan Najeebabadi, 13. Al-Bidaya wa al-Nihaya by Ibn Kathir (d. 1373 AD), 14. Kitab al-Hind by Al-Biruni (d. 1048 AD), 15. Muqaddimah Ibn Khaldun by Ibn Khaldun (d. 1406 AD), 16. Kitab al-Tijan by Wahb ibn Munabbih (d. 728 AD), 17. Mu'jam al-Buldan by Yaqut al-Hamawi (d. 1229 AD), 18. Futuh al-Buldan by Al-Baladhuri (d. 892 AD), 19. Hudud al-Alam, 20. Nuzhat al-Qulub by Hamdullah Mustawfi (d. 1340 AD), 21. Athar al-Baqiya by Al-Biruni (d. 1048 AD)

ابن عباس رضی اللہ عنہ کی روایت - ہند اور سندھ سام کی نسل

کتاب الانساب للصحاری میں حضرت ابن عباس کی درج ذیل روایت موجود ہیں یہ کہ ابن عباس ہند اور سندھ کی دوبارہ آبادکاری سام کی نسل سے کہتے ہیں

وَرَوَى عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: الْعَرَبُ وَالْفُرْسُ وَالْقِبْطُ وَالسِّنْدُ وَالْهِنْدُ وَالْبُنْدُ" مِنْ وَلَدِ سَامِ بْنِ نُوحٍ"۔
ترجمہ: "ابن عباس رضی اللہ عنہ نے فرمایا: عرب، فارس، قبط، سندھ، ہند اور بُند سام بن نوح کی اولاد سے ہیں"۔
سید التابعین امام سعید بن المسیب سے مروی ہے اور تاریخ کی کتب 1۔ تاریخ طبری (امام ابن جریر طبری) - جلد اول، 2۔ البدایہ والنہایہ (امام ابن کثیر) - جلد دوم، اور 3۔ المستدرک علی الصحیحین (امام حاکم) - کتاب التاری میں اس طرح بیان ہوا ہے:

وَلَدَ نُوحٌ ثَلَاثَةً: سَامًا وَحَامًا وَيَافِثَ؛ فَوَلَدَ سَامٌ: الْعَرَبَ وَفَارِسَ وَالرُّومَ، وَوَلَدَ" حَامٌ: السِّنْدَ وَالْهِنْدَ وَالزِّنْجَ وَالْحَبَشَةَ وَالنُّوبَةَ وَالْقِبْطَ وَالْبَرْبَرَ، وَوَلَدَ يَافِثُ: التُّرْكَ وَالصَّقَالِبَةَ وَيَأْجُوجَ وَمَأْجُوجَ"۔

ترجمہ: "حضرت نوح علیہ السلام کے تین بیٹے پیدا ہوئے: سام، حام اور یافث۔ سام کی نسل سے عرب، فارسی اور رومی ہوئے۔ حام کی نسل سے سندھ، ہند، زنگی، حبشی، نوبی، قبطی اور بربر ہوئے۔ یافث کی نسل سے ترک، صقالبہ (سلاو) اور یاجوج ماجوج ہوئے"(جوج ماجوج جو جارجیا میں اباد ہیں گجر ہیں)۔

ہشام بن کلبی کی روای
قَالَ هِشَامُ بْنُ الْكَلْبِيِّ: السِّنْدُ وَالْهِنْدُ بَنُو تَوْقِيرَ بْنِ يَقْطُنَ بْنِ غَابِرَ بْنِ شَالَخَ بْنِ" أَرْفَخْشَذَ بْنِ سَامِ بْنِ نُوحٍ"۔
ترجمہ: ہشام بن کلبی نے کہا: سندھ اور ہند، توقیر بن یقطن بن غابر بن شالخ بن ارفخشذ بن سام بن نوح کی اولاد ہیں۔

تاریخ الطبری
الْعَجَمُ وَالْعَرَبُ أَوْلَادُ سَامِ بْنِ نُوحٍ، وَالتُّرْكُ وَالصَّقَالِبَةُ وَالْخَزَرُ أَوْلَادُ يَافِثَ بْنِ" نُوحٍ، وَالسُّودَانُ أَوْلَادُ حَامِ بْنِ نُوحٍ، وَبِذَلِكَ جَاءَتِ الْآثَارُ وَقَالَتِ الْعُلَمَاءُ"۔

ترجمہ: عجم اور عرب سام بن نوح کی اولاد ہیں، ترک و صقالبہ و خزر یافث بن نوح کی اولاد ہیں، اور سوڈانی قومیں حام بن نوح کی اولاد ہیں اور اسی پر آثار وارد ہوئے اور علماء نے یہی کہا ہے"خزر گجر کے استعمال ہوا ہے

Explanation: According to Ibn-e-Abbas and Hisham ibn-e-Kalbi, the people of Hindustan and Sindh are descendants of Sam bin Nuh, whereas, according to Syed al-Tabi‘een Imam Saeed ibn-e-Musayyib, Hind and Sindh, the sons of Ham bin Nuh, were their ancestors